

# The Historiographer

of the Episcopal Diocese of Connecticut

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RT. REV. THOMAS

CHURCH BROWNELL, D. D.

Third Bishop of Connecticut

Consecrated October 27, 1819

For the principal notices of the life and work of Connecticut's first "educator bishop," one should consult E. Edwards Beardsley's History of the Episcopal Church in Connecticut and William A. Beardsley's "Thomas Church Brownell" in the Historical Magazine of the P. E. Church, VI (1937), pages 350-369. Neither historian, however, made use of the Brownell (pronounced BROWN-el) letters in the Archives, which reveal many facets of the bishop's personality---both as college president, pastor and diocesan. The sheaf published here covers a span of twenty-six years---from the days of his active presidency of Trinity College to 1851, when Bishop Williams relieved him of most of his administrative duties. We publish them without comment, supplying in brackets editorial notes and details not in the MSS. themselves.

[ A ]

[Trinity College, Hartford, Conn.,  
ca. 1825]

Dr. Sir,

On the next page you will find my acc.<sup>t</sup> against  
oses; together with the acc.<sup>t</sup> of his College Bills.  
he latter are for Tuition, Room Rent, use of Librar-  
y, servants hire, & other common expenses. I also  
nclose Francis' Bill. It may be well to send a per-  
on to attach his property as soon as practicable, or  
ome one else may step in before us. There is prob-  
ly just about sufficient in his room to pay this  
a. of the acct.

T. C. Brownell

H. Huntington Esq.<sup>r</sup>

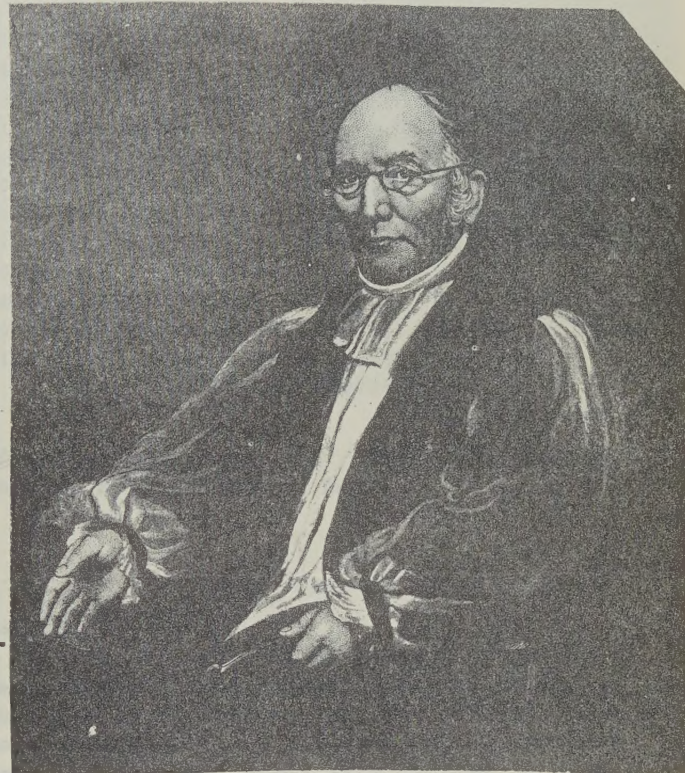
Enveloped addressed: To / Sam.<sup>l</sup> H. Huntington /  
Hartford]

[ B ]

Hartford Sept.<sup>r</sup> 29. 1825

ev.<sup>d</sup> and Dear Sir;--

Your letter of the 9.<sup>th</sup> Int.<sup>t</sup> arrived during my ab-  
sence on a long tour of Visitation through the Dio-  
cese, and this is the first leisure moment I have



found since my return to thank you for it.

There seems indeed to have been a most unaccount-  
able misunderstanding among the members of your late  
Council. Where are their records? Surely their de-  
cision, in so grave a matter, must have been re-  
duced to writing, and most have been read and ap-  
proved by the members of the council before their  
separation [sic]. How is it possible then that  
there can be any misapprehension? If the record of  
the council was not perfected, I see nothing but  
that they should assemble again and finish their  
business.

If your child is not already baptized it will  
give me great pleasure to be regarded as one of the  
God-fathers, though it is not possible for me to be  
with you in person. Perhaps M.<sup>r</sup> Brinley or M.<sup>r</sup> Hunt-  
ington will have the goodness to stand as my Proxy.  
Any friend whom you may select for that purpose will  
be cordially accepted by me.

I have no ecclesiastical news of importance to  
communicate. You have doubtless heard of the new  
Church in Southwick, built almost entirely by a few  
wealthy Presbyterians who have determined to become  
Churchmen. By request and being in its vicinity, I  
officiated in it a few days ago, and found a very  
neat edifice, with a very interesting Congregation.







they can give about 150 or 200 Dollars a year towards the support of a Clergyman. Springfield is only 13 miles distant, and these two parishes ought to be placed under the charge of a judicious Clergyman, with a little missionary assistance.-- Our College advances as well as I had anticipated. The two buildings will be finished this autumn, and we shall have about 50 students for the present Term.-- Respects to M<sup>rs</sup> Jarvis.

Very truly, Your Friend,

T. C. Brownell

Envelope addressed: To / The Rev.<sup>d</sup> / Samuel F. Jarvis / Boston]

[ C ]  
Hartford, Dec. 5<sup>th</sup> 1828

My Dear Sir;--

I have to thank you for your letter of the 14<sup>th</sup> to. and I owe you an apology for so long delaying answer. The truth is I never was so incessantly occupied as for the few weeks past. Owing to the continued indisposition of Prof. Doane, I have been obliged to attend to his recitations. In addition to this duty I have been constantly with the joiners, masons, and painters, hurrying on the work of our college, and preparing the Presidents house for my removal. On Wednesday last I received [sic] your pamphlet, and determined to write the following day, but the following day I was called upon to prepare a general sermon on the occasion of the interment of M. McDonough; from which melancholy duty I returned last evening.

I know not what advice to give in relation to the late D<sup>r</sup> Caner's papers. The Bishop of the Eastern Diocese should be the proper organ of communication, but the objections which you state are deserving of consideration. I do not think you need have any hesitation in communicating with Bp. Hobart. When lately in N. York, I heard him express himself in very friendly terms in relation to you, and that publicly. D<sup>r</sup> Inwright seems to have made a strange communication to you. I have seen your letter to M<sup>r</sup> Huntington,

and I trust I need not assure you that the sentiment attributed to me is entirely destitute of foundation. I believe I may say the same for M<sup>r</sup> Wheaton. I am the more surprised at D<sup>r</sup> Wainwright's quoting my name in connexion with such a sentiment, as I think he must have heard me maintain the reverse with some warmth at a Convention Dinner party in N. York. I there stated explicitly that I had seen all the documents, and that so far as pecuniary matters were concerned your conduct had been not only unimpeachable, but

highly liberal. I think D<sup>r</sup> W. must have heard this declaration. I remember that D<sup>r</sup> Turner expressed his gratification at hearing this, and added that common report had been unfavourable to you in this respect. I believe your Pamphlet will effectually remove these unfavourable impressions. I commend the moderation and general good feeling which it exhibits, and think you have done wisely in laying a statement of the case

before your clerical brethren. With kind regards to M<sup>rs</sup> Jarvis, in which M<sup>rs</sup> B. desires to unite with me, I remain, very truly,

Your Friend and Brother,

T. C. Brownell

[Envelope addressed: To / The Rev.<sup>d</sup> / Samuel F. Jarvis, D.D. / Boston / Mass.]

[ D ]

Hartford May 23<sup>d</sup> 1829.

Dear Sir;--

Having met the Rev.<sup>d</sup> M<sup>r</sup> Adams, on his way to Canterbury, I have requested him to delay his journey, and spend tomorrow in your Parish. From the conversation which I had with you, I supposed it probable that you might have written to request a visit from him, and would be happy in this opportunity of becoming acquainted with him. I have known M<sup>r</sup> Adams well for many years, and think him well qualified by his talents, learning, piety, and zeal to supply the vacancy in your Church. As such I cheerfully recommend him to your friendly attentions.

Very truly, Your Friend & Serv<sup>t</sup>

T. C. Brownell

Esq. Mitchell.

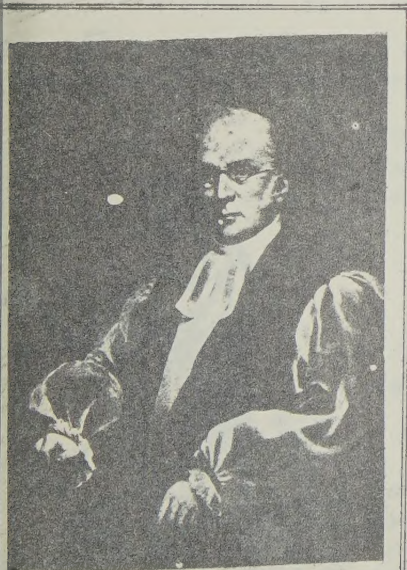
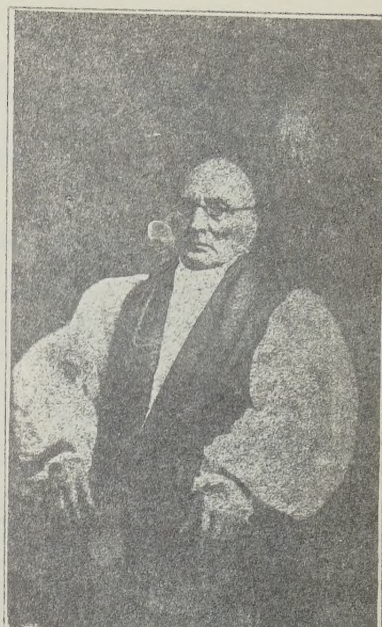
[Envelope:] To / Esq.<sup>r</sup> Mitchell / or / Calvin Butler Esq.<sup>r</sup> / or / M<sup>r</sup> Talmadge / Plymouth Rev.<sup>d</sup> M<sup>r</sup> Adams.

[ E ]

New Orleans Ap<sup>l</sup> 2<sup>d</sup> 1835

My Dear Sir;--

On my visit to Mississippi, in February last, I was much disappointed to learn from your Brother that there was little hope of your joining us in this City, and still more grieved to learn from him that you had been seriously indisposed. I still think that you would have found the tour both salutary and useful.-- I had hoped, for the first three months after leaving New York, that M<sup>rs</sup> Brownell's health would have been entirely re-



Rev. THOMAS CHURCH BROWNELL, Bishop of Conn.  
Engraved according to Act of Congress, in the year 1862, by T. Porter Shaw,  
in the Clerk's Office of the Dist. Court of the U. S. for the So. Dist. of N. Y.  
Perry & Son Photo N.Y.



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ored by our visit here. Her cough had nearly left  
 r. But about six weeks ago she was attacked with in-  
 fluenza (which has prevailed as an epidemic here) and  
 is has left her with as bad a cough as ever. With-  
 the last few days, indeed, it has been considera-  
 y mitigated, so that she has rode out daily. Previ-  
 sly to this, she had been out of the house but twice  
 more than a month. In this state of her health, I  
 all not think it adviseable for her to return to  
 rtford earlier than the last of May. It may be suf-  
 ficient, therefore, if M<sup>r</sup>. Alden gives up the house in  
 me for us to occupy it at that period. If he is out  
 rly enough, M<sup>rs</sup>. Brownell would like to have the kitch-  
 floor and stairs well painted, on our account. For  
 e rest, I doubt not you will see that all things are  
 ght-- I hope you will not scruple to lay the Col-  
 ge garden under contribution for some shrubbery for  
 e borders of the yard &c. I am extremely anxious to  
 urn, as I know there are various affairs relating  
 my official charge that require attention. I think  
 idence forbids me to return much earlier than the  
 me I have named, but if Providence favours my jour-  
 y home I shall certainly make no delay beyond it.--  
 trust my labours for the Church in this region have  
 an attended with the blessing of Heaven. I cannot  
 y what will be the ultimate result, but at present  
 ery thing looks auspicious. The three States uni-  
 d with great unanimity in the election of D<sup>r</sup>. Hawks  
 the Episcopate. The Parish of Christ Church, by  
 unanimous vote have called him to be their rector,  
 th a salary of 5,500 Dollars, and leave of absence  
 r the Summer. The Congregation has been collected  
 gether again, so as to fill the Church every Sunday.  
 ew Church is to be built forthwith, and the Parish  
 become entirely united in regard to its location.  
 ese were the great objects which I was desirous to  
 e accomplished. On my arrival the prospect was but  
 oomy; but thus far every thing has succeeded beyond  
 expectations. I have only to pray for the divine  
 blessing on the issue.-- With affectionate remem-  
 brances to all the good Doctors family, and kind re-  
 mds to other friends who enquire for us, I remain,  
 y truly, Your affectionate friend & Serv.

T. C. Brownell

M<sup>rs</sup>. Brownell and Sarah send their remembrances  
 you, as well as to our other friends.

[Envelope:] The Hon. /  
 Samuel H. Huntington /  
 Hartford / Connec.

[ F ]

Hartford May 17 1841  
 To Mess<sup>rs</sup> Hall and Higgins:  
 Gentlemen;--

In reply to  
 your enquiries, I have to  
 state that I was aware of  
 the reports unfavourable  
 to the character of the  
 Rev<sup>d</sup>. M<sup>r</sup>. Stocking, previ-  
 ous to his removal to Wol-  
 cott. I had taken all the  
 pains in my power to trace

them to their origin,  
 and to investigate  
 their truth. Without  
 going into particulars,  
 it may be sufficient  
 to say that I could not  
 find a shadow of evi-  
 dence to support any  
 imputation of criminal-  
 ity. I could find no  
 other foundation for  
 the rumours than mere  
suspicions, arising out  
 of circumstances to  
 which no candid or  
 charitable mind would  
 give a bad construc-  
 tion. I must say that  
 the investigation left  
 not the slightest unfav-  
 ourable impression on  
 my mind.

Still, if any per-  
 son is disposed to  
 bring forward any dis-  
 tinct allegations a-  
 gainst the ministerial  
 character of the Rev<sup>d</sup>.  
 M<sup>r</sup>. Stocking, and will  
 point out the evidence  
 by which they may be  
 supported, I will  
 forthwith order an ecclesiastical investigation  
 of the matter, according to the provisions of the  
 Canons of the Church.

Gentlemen; you are at liberty to shew this let-  
 ter to the Wardens and Vestry of your Church, and  
 to such other persons as may feel an interest in  
 the matter.

With great regard,  
 Your Friend & Serv.

T. C. Brownell

[Envelope:] To / Herman Hall Esq<sup>r</sup> / Wolcott /  
 Conn.

[ G ]

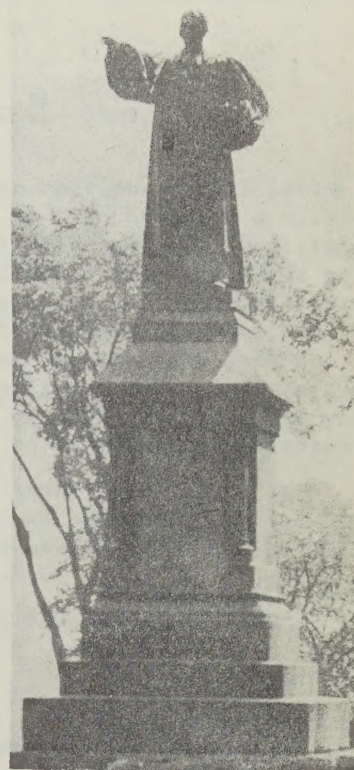
Hartford Sept<sup>r</sup>. 13. 1841

Rev<sup>d</sup>. and Dear Sir;

I have been hindered by indisposition from giv-  
 ing an earlier reply to your letter of the 1<sup>st</sup>  
 Instant.

It always affords me pleasure to hear of new  
 literary Institutions, established under the aus-  
 pices of the Church; and I now learn, with pe-  
 culiar satisfaction, that you are about to open  
 a Seminary of learning at Middletown, to be cal-  
 led "The Christ Church Rectory School." Should  
 there be any Candidates for Holy Orders in this  
 Diocese, who may be unable to pursue their Stud-  
 ies in the General Seminary at N. York, it will  
 meet my approbation that they should become As-  
 sistant Instructors in your School, in order to  
 enjoy the benefit of your extensive library, and  
 the advantage of your theological Instructions.

With great esteem,  
 Your Friend & Brother,  
 T. C. Brownell



Thomas Church Brownell,  
 First President of Trinity









Envelope:] To the / Rev.<sup>d</sup> D.<sup>r</sup> Jarvis / Middletown / Conn.

[ H ]

Hartford Jan<sup>y</sup> 12<sup>th</sup> 1842

Rev.<sup>d</sup> and Dear Sir;--

The Rev.<sup>d</sup> M.<sup>r</sup> Watson is to be here on Sunday next, and has written to me that he will be glad to receive the order for the 115 Dollars appropriated for Missionary services of the Rev. M.<sup>r</sup> Foote in the Parish of Kent. I drop you this line to ascertain whether there is so much money in the Treasury, and shall be glad to receive your answer on Saturday. I think of issuing a short Pastoral Letter, in the Chronicle, on the subject of Collections in the Parishes. If, without much trouble, you can inform me what have been the annual receipts of the Christian Knowledge Society, for the last three or four years, you will oblige me by doing so.-- I have no special information to communicate, and remain--with kind regards to your daughters, and to M.<sup>r</sup> and M.<sup>rs</sup> Williams--

Your affectionate Friend & Brother,

T. C. Brownell

P.S. I have to acknowledge the receipt of your Letter in regard to the appointment of M.<sup>r</sup> Williams. The movement did not originate with me; though I should have been very glad to secure his services to the College, and made a strenuous effort to do so, before his settlement in Middletown.-- I read to the Standing Committee the portion of your letter in which your reasons were embraced, and the argument appeared so conclusive that nothing more was said on the subject.

T. C. B.

Envelope:] To the / Rev.<sup>d</sup> D.<sup>r</sup> Jarvis / Middletown / Conn.

[ I ]

Essexborough Ap<sup>l</sup> 9, 1842

To the Wardens & Vestry of the Parish of Derby: Gentlemen;

I have been grieved to learn that the Rev.<sup>d</sup> M.<sup>r</sup> Scott has been obliged to leave you, from ill health; and I feel very anxious that the vacancy should be properly supplied. I learn that some overtures have been made to the Rev.<sup>d</sup> M.<sup>r</sup> Tuttle, but that it is very doubtful whether he will be at liberty to accept them. Should you be able to obtain his services, the measure will meet my entire approbation; but should you fail in this, I beg leave to recommend to you the Rev.<sup>d</sup> M.<sup>r</sup> Ashley, lately the Rector of Glasbury. He is eminently qualified for the station, by his education, talents, and piety. He is moreover an eloquent Preacher, and has proved himself a most acceptable and successful Pastor in his late Parish. Should you be desirous of hearing him, with a view to his settlement, he will be willing to officiate for you on Sunday the 17<sup>th</sup> Instant, and will receive any communication from you if addressed to the "Rev. W.<sup>d</sup> Ashley, care of Henry Hall Esq. Portland, Conn." He has already one or two overtures under consideration, so that if you should wish his services, application should be made to him immediately.

Your affectionate Pastor,

T. C. Brownell

Envelope:] To / The Wardens & Vestry of /

the Episcopal Church / Derby / Conn. [Postmarked "Saybrook Apr 12"]

[ J ]

Hartford June 16<sup>th</sup> 1846

Dear Sir;

I have to acknowledge the receipt of your letter of the 18<sup>th</sup> May in regard to your becoming a candidate for Holy Orders in this Diocese. On inquiring of the Standing Committee I found they had taken no action in regard to your application. At a meeting of the Standing Committee last week, they decided that they had no power to act in your case, as the canon requires that an applicant must become a candidate in the Diocese in which he resides; and your residence was considered to be within the Diocese of New York.

I remain very truly

Your Friend and Servant

T. C. Brownell

M.<sup>r</sup> C. I. Potter.

[Addressed:] To / M.<sup>r</sup> Collis I Potter / White Plains / N. Y.

[ K ]

Hartford December 5<sup>th</sup> 1849.

Rev.<sup>d</sup> and Dear Sir,

Your letter of the 15<sup>th</sup> October, came to hand in due season. I have delayed my reply, for the completion of some missionary arrangements which have been in progress. It is at length settled that the Rev.<sup>d</sup> M.<sup>r</sup> Betts goes to New Hartford, and he has just entered on his duties, at a salary of 500 dollars. Some previous expenses have been incurred on this Mission by the Rev.<sup>rs</sup> Mess.<sup>rs</sup> Watson and Coe, in procuring subscriptions to build a Church. On the removal of the Rev.<sup>d</sup> M.<sup>r</sup> Clerc, the Parish of Broad Brook was found to be in such a situation as to endanger its existence, unless a Missionary should be immediately appointed to the charge of it till Easter. The Rev.<sup>d</sup> M.<sup>r</sup> Fitch has been appointed accordingly; with a salary at the rate of 500 dollars a year. He has been there a fortnight. The Rev.<sup>d</sup> M.<sup>r</sup> Hayden had officiated there three weeks previous to his appointment, and I shall immediately draw on you in his favour to the amount of 24 dollars.

The Rev.<sup>d</sup> M.<sup>r</sup> Fitch and the Rev.<sup>d</sup> M.<sup>r</sup> Bates are to officiate at Thompsonville, each once a month, on Sunday evening, and are to have their Horse-hire paid by the C. K. [Christian Knowledge] Society. When I wrote you in regard to the Michaelmas drafts, I did not mention the Parish of Bridgewater, to which we had voted 50 dollars, as I was not certain whether it would be needed; On Saturday last I drew on you for half the amount, in favour of the Rev.<sup>d</sup> William O. Jarvis. You may remember that we voted 100 dollars to Ansonia, if it should be wanted;--as yet I have received no application from that place.

The case of the Rev.<sup>d</sup> M.<sup>r</sup> Sill remains yet to be considered; I supposed he was acting under your advice and that of your County association. When he had been in Orders some weeks, he called on me, and informed me that he was to officiate every alternate Sunday at North Killingworth, with an even-







ing service at Durham;-- the intervening Sunday being devoted to Salem, with an evening service at Colchester. I told him that if this arrangement succeeded well, I thought he might expect the Standing Committee to appropriate 100 dollars, to each side of the River.--On a subsequent call at my house, he informed me that he had been a second time to Salem and Colchester and found the prospect so unpromising that he had abandoned the ground. I received a letter from him soon afterwards, requesting an order on the Rev. M<sup>r</sup> Goodwin for a collection which he had in his hands. As the Standing Committee had voted no money to to [sic] M<sup>r</sup> Sill's Mission, I did not feel authorized to draw such an order, unless the money was to be regarded as a "special appropriation." I see not but the matter must remain as it is, till the meeting of the Committee, when I trust M<sup>r</sup> Sill will be kindly treated, though I fear he has acted under some misapprehension, or under a more sanguine faith than events will justify: I beg you will show this paragraph of my letter to the Rev. M<sup>r</sup> Goodwin, as I remember I had a letter from him on the subject, which I do not think I have answered.-- I cannot close this letter without thanking you, in the strongest terms, for your admirable letter to Bishop Ives; in which you have given so happy an elucidation of the Church's doctrine of Confession and Absolution, and have done such ample justice to the Diocese of Connecticut-- I remain

very affectionately  
your Friend and Brother

Rev. D<sup>d</sup> Jarvis.

T. C. Brownell

[ L ]

Hartford Feb<sup>y</sup> 2<sup>d</sup>. 1850

Rev. and Dear Sir;

In reply to your Letter, I have to state that the following sums will be due by the Christian Knowledge Society at Easter, viz.

Windsor --	25.--	Northfield--	25.--
Mid. Haddam	25.	Bethlehem	12.50
Wolcottville	25.	Reading	25.
West Haven	25.	New Canaan	25.
Westville	25.	Higganum --	25.
Sharon	25.	Glenville --	25.
Weston	25.	Simsbury --	50.
		M <sup>r</sup> Sill --	50.
		M <sup>r</sup> Fitch ---	184.
		M <sup>r</sup> Betts --	208.
			\$ 804.50

Besides the above, Ansonia was promised 100 dollars, if it should be needed to accomplish certain arrangements.

The four last Items in the foregoing List were appropriated at a meeting at which you was not present, for what are more especially regarded as Missionary stations.--Simsbury is yet without a located Clergyman, but is partially supplied from Hartford. The station should rather have been designated Tariffville. You are acquainted with the Rev. M<sup>r</sup> Sills operations, as I have directed him to advise with you and the Rev. M<sup>r</sup> Goodwin.

On the removal of the Rev. M<sup>r</sup> Clerc from Broad Brook, that Parish was found to be on the point of extinction, and we were obliged to supply it immediately with a Missionary--the Rev. M<sup>r</sup> Fitch. The order I

gave him will be in part payment of the sum set down in the foregoing List. The Rev. M<sup>r</sup> Betts is Missionary to New Hartford, where between Two and Three Thousand Dollars have been subscribed to build a Church (now in process of erection) and yet there was not a single Churchman in the place when the work was commenced.

If you should not be in cash to pay the foregoing demands, at Easter, a portion of them must be delayed till Convention. Please let me know what you have in the Treasury, and I will draw my orders accordingly.

Very Affectionately

Your Friend & Brother

Rev. D<sup>d</sup> Jarvis.

T. C. Brownell

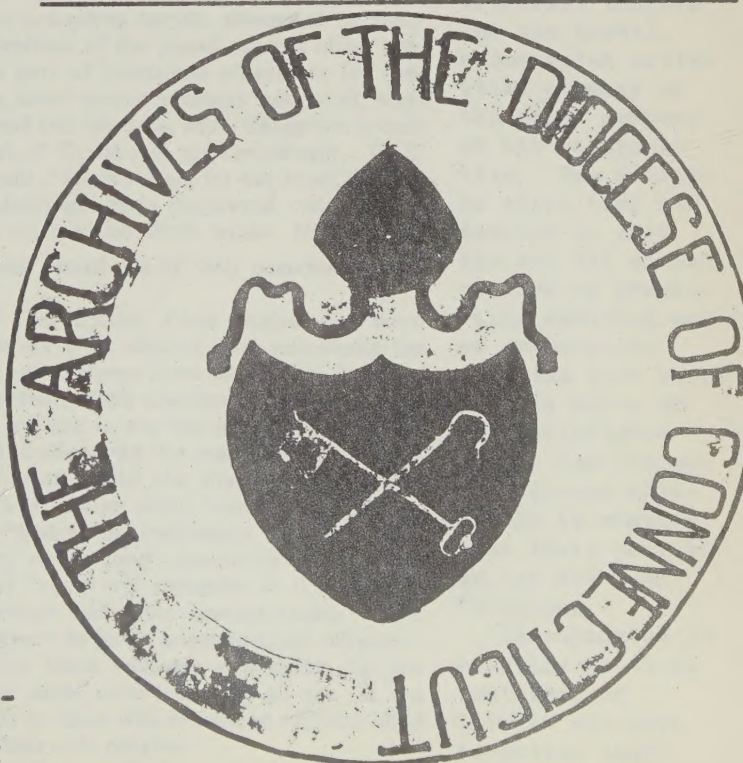
[ M ]

Samuel H. Huntington Esq., the Bearer of this Letter, is a much respected Gentleman of the Legal Profession, and an active and devoted Member of the Church. For several years past, he has taken a prominent part in her General and Diocesan Councils; and in her Missionary, and Literary Institutions. Being about to make a brief visit to England, I beg leave respectfully to commend him to the fraternal

attentions of such Clerical or Lay Members of the Parent Church as he may meet in his sojourn there.

T. C. Brownell, Bishop of  
the Diocese of Connecticut.

Hartford, August 5<sup>th</sup>  
1852



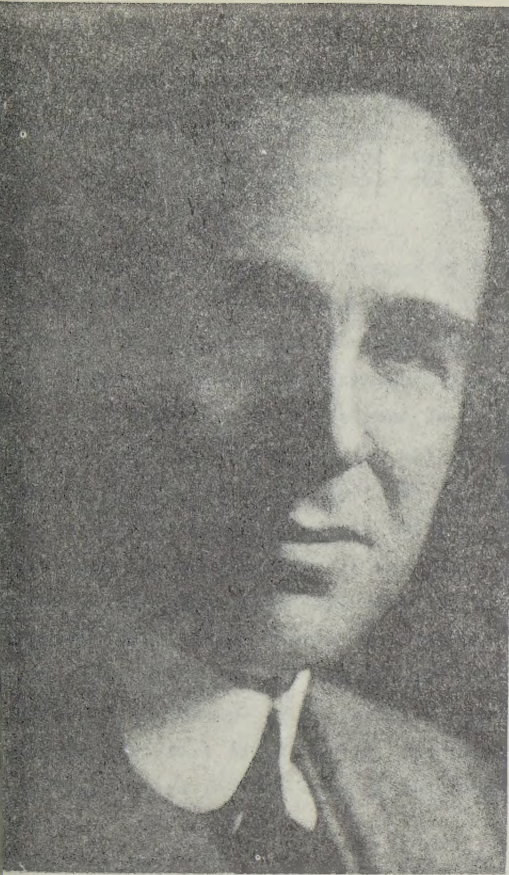






## NOVELIST WINSTON CHURCHILL AND THE EPISCOPAL CHURCH

by Kenneth Walter Cameron



The author of *The Inside of the Cup*, one of the most popular muckraking novels of its day, died at Plainfield, New Hampshire, on March 12, 1947, almost forgotten by our generation. In a letter to J. John Morrison, dated Windsor, Vermont, October 23, 1935, listed for sale with brief quotation in *The Collector* a few years ago, he disclaimed any literary ability: "It is so many years now, some eighteen, since I have published or written any novels, that I do not think of myself any more as having done so.... I find that I have lost my interest in what I used to do." In 1940, however, he surprised old readers by publishing *The Uncharted Way*—a statement of his religious belief. His was a faith in self-abnegating Christian love and a Universalist or evolutionary theory concerning the after-life. A much-needed biography of the American Winston Churchill, when it is written, will, doubtless, explain why at one time he was attracted slightly by the Episcopal Church; why he found himself obliged to criticize its social conservatism; and how, independent of it, he formed his ultimate statement of belief.

Though at the time of his death large sections of the Episcopal Church had forgotten Churchill's novel, with its theme based upon Luke 11:39 and Matthew 23:25-26, *The Churchman* did not. In its editorial of November 1, 1948, on page 4, it revived the setting of *The Inside of the Cup* and related the problem to contemporary parochial life. It deserves to be remembered, and I reprint it in its entirety for the Church historian who all too frequently ignores the novel and other fictional genres when he attempts to evaluate a particular period of Church history:

### Our Small Hearts

PARSONS who are determined to live their religion are invariably in for hard sledding. Whether they are in a large city parish or a small town parish, they and their families are convenient targets for the small minds of those laymen and women who think clergymen and their families should conform to their own small-minded and usually ignorant concepts of Christianity. If the clergyman, of whatever communion, is liberal either theologically or in the social front or both, he is bound to be condemned as a "radical" and therefore "dangerous," the critics conveniently overlooking the fact that the founder of Christianity was executed on the same charges, and that the early Christians were condemned for "turning the world upside down."

Frequently people outside the circles of church life say that if clergymen were liberal the churches of America would be "packed every Sunday," and all churches would thrive. The facts speak otherwise. The churches which are packed, with rare exceptions, are of the type operated by our Aime Semple McPhersons. Millions of laymen who have taken an oath, in one form or another, to be "soldiers of Christ," prefer "comfortable" sermons and parsons who stick to what are conceived to be "spiritual" activities, keeping their religion out of business life and international and race relations, and making no demand on laymen for activities in these and similar fields. They want nothing of the revolutionary social principles of the Man of Nazareth to disturb their own self-centered way of life: nothing of their religion's demand that those of all races and creeds shall be treated as sacred individuals. (They also want nothing of it in religious journals!)

Little of the true story of Protestant clergymen's battles against comfortable church people of this too common type ever gets into the press, either religious

or secular, or on the stage, or into the motion picture, or even into books.

Years ago, in the late eighties, Mrs. Humphrey Ward's novel, *Henry Esmond*, dealt with insight and authenticity with this kind of Christian battle on the part of a Church of England clergyman, and had a wide sale. In 1912 the American novelist, Winston Churchill, wrote *The Inside of the Cup*, the story of an American parson of the Protestant Episcopal Church, who, in a wealthy parish, attempted to apply the social implications of the gospel against bitter persecution on the part of prominent citizens in his congregation. The novel was a brilliant mirror of what had happened, and still happens, when clergymen preach the whole gospel of Christ and act accordingly. H. G. Wells said of Jesus: "He is too big for our small hearts." Multitudes of clergymen have discovered, out of bitter experience, the truth which Wells wrote. Hundreds of parsons have been forced out of their parishes because of that fact.

Recently the Westminster Press published a novel *No Trumpet Before Him*, dealing with essentially the same thesis as that of *Henry Esmond* and *The Inside of the Cup*. The author, Nelia Gardner White, was motivated partly in writing it, she has said, because of the dearth of novels dealing with the real life of Protestant clergymen. Whoever wrote the blurb on the jacket knew what he was talking about when he stated that readers would "find it an indictment of the smooth hypocrisy with which most Americans blind themselves," and that "many will recognize in it a form of Christianity strange and often uncomfortable." Real Christianity happens to be an uncomfortable religion—uncomfortable for those who are responsible for the iniquities in our social order—and we all are. It can be "strange" only to those who are either willfully blind or ignorant of their own religion.

The fact that the novel's hero, Paul Phillips, had

enormous patience with both willful blindness and ignorance, that he was genuinely humble and gentle and consecrated to his profession did not save him from the vitriolic tongues and the brutal, underhanded activities of many of the pious members of his congregation. The methods by which they attempted to ruin him and his ministry are so graphically detailed and so commonplace that the book bears all the marks of authenticity—though few clergymen succeed ultimately in winning over their parish- es, as did Paul Phillips.

We recommend it heartily to those "soldiers of Christ" who have forgotten their Christian vows—







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BOSTON

April 7, 1917.

and who have done more to retard the coming of the kingdom of God than all the world's atheists. It should remind them that the only fear any Christian has a right to have is fear of compromising the teaching of One who walked the road to Calvary--- bearing a cross.

In the Archives of the Diocese of Connecticut is a friendly letter written during the First World War to the Anglican Bishop of New Hampshire. Bishop Parker, it seems, had earlier attempted to point out to Churchill that there need be no inconsistency between the "social gospel" and Orthodox theology, probably maintaining that the root evil lay not in institutions *per se* but in every man, offering the Doctrine of Original Sin as a more realistic view of the human situation than the tenets of Positivism. At all events, the two men were, apparently, close friends and had had many contacts before the exchange of letters. Churchill's throws important light on his relationship with the Bishop and reveals some of his deep convictions.

**BIBLIOGRAPHY ON CHURCHILL:** James D. Hart, Oxford Companion to American Literature, (1st ed.), London & New York, [1941], p. 135. Richard and Beatrice Hofstadter, "Winston Churchill: A Study in the Popular Novel," American Quarterly, II (1950), 12-28. Howard Mumford Jones, Guide to American Literature and its Backgrounds since 1890, Cambridge, Mass., 1953, pp. 82, 91, 99. Morris E. Speare, "Mr. Winston Churchill and the Novel of Political Reform," The Political Novel (1924), pp. 306-321. John C. Underwood, "Winston Churchill and Civic Righteousness," Literature and Insurgency (1914), pp. 299-345. Charles Child Walcott, The Romantic Compromise in the Novels of Winston Churchill, Ann Arbor, 1951 (University of Michigan Contributions to Modern Philology, No. 18).



DR. LUDLOW BULL, noted Egyptologist and subscriber to The Historiographer, recently entered the Larger Life. His widow is continuing his subscription as a memorial. Requiescat in pace.

NORMAN LITCHFIELD's History of Christ Church, Quaker Farms in the Town of Oxford, Conn., was published this summer. It is filled with documents, helpfully illustrated, and excellently indexed. Writers of parish histories would do well to examine it. At all events, we welcome it to our growing collection of Connecticut historical studies. \$4.00

MARY B. BREWSTER has just published her St. Michael's Parish, Litchfield, Connecticut, 1745-1954: a Biography of a Parish and of Many Who Have Served It. Publisher: Columbia University Press. \$3.00

DR. NELSON R. BURR, the compiler of the valuable Inventory of the Church Archives of Connecticut: Protestant Episcopal, has just published The Anglican Church in New Jersey. We are hopefully awaiting his forthcoming History of the Diocese of Connecticut, on which he has been at work for many years.

The Rt. Rev. Edward M. Parker, D.D.,  
Bishop of New Hampshire,  
Concord, New Hampshire.

My dear Bishop:

I have been greatly interested in your letter. I am straining every nerve just now to finish a book on which I have been working for two years, and which is being published serially, in order to go to Washington and offer my services to the Navy Department. I hope to have this work done in two or three weeks. Also my aunt, who lives with me and who brought me up, is so seriously ill that we have little hope of her recovery. Although my family will be in Cornish, I have little hope myself of being in New Hampshire this summer, otherwise I would gladly help in the work you suggest. And if my name will be of any use to you, you are more than welcome to use it.

I am very glad that you wrote me the personal letter in addition to the official one. I should like above all things to have the opportunity of talking with you on the subjects you briefly but effectively outline.

In regard to the first of your statements, that the men to whom you refer are not inattentive to social needs or social injustice, I heartily agree. It just occurs to me for the first time that it is possible that something I have said or written either in a novel or an address has led you to believe that I have thought this incompatible. On the contrary, I have never meant to give such an impression. In my book, "The Inside of the Cup", the awakening of Hodder to modern social needs and injustices was not the result of what might be called a change in theological view, but of certain observations made in his parish. I can quite see, on reflection, how it might be implied that I insisted that a man must change his theological views before he can hold wide social sympathies. Now while I think, if you will pardon me, that the two changes ought to go together, I by no means meant to infer that a man may not have that sympathy for modern social needs of which you speak, and at the same time cling to the theological views you mention. I have known too many men who hold both views.

In regard to the second statement, however, and to a phrase in the first, "blind to the results of modern study and investigation," for me, personally, the results of modern study and investigation have compelled a revision of theological beliefs. My position may be stated in this way, that I am one of a continually increasing number who, as ~~the~~ a result of modern science and deductions therefrom, can no longer accept the statements of a supernatural character.

Our problem is, therefore, either to harmonize Christianity with modern science, or reject Christianity. In other words, the problem is to interpret Christianity in terms of modern thought. Needless to say we do not wish to reject Christianity. But the interpretation one gains of it by modern thought seems to me to be a far finer vision than that I hitherto held. I do not mean to say that this interpretation is complete. Several hundred years were required to complete the older one. And I understand, of course, what you mean by "spiritualizing", - refining something away that seems of great value. But this spiritualizing process, I gather from Hart and other psychologists, is an inevitable and by no means necessarily a detrimental process.

I should like indeed to see you again, and to talk it all over with you.

Sincerely yours,

Winston Churchill



